CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellanies.

From the Christian Examiner.

NOTES UPON THE BIBLE.

Of several other manuscripts of great value and antiquity, I shall confine myself to the notice of one, the Codex Ephrem. This is a copy preserved in the imperial library at Paris, and deserving of particular notice for several reasons. It is supposed to yield in age to none but the Cambridge and Vatican. It contains a marginal note on Heb. vii. 7, which is thought by Wetstein to carry in it decisive proof of having been written before the institution of the feast of purification of the Virgin Mary, which was in 542.

This was originally a copy of the whole Bible. A considerable part of the New-Testament remains, though in many places illegible. In the first part of the volume the sacred text has been erased, and the Greek works of Ephrem, a Syrian bishop of the sixth century, are written on the parchment; yet so, that much of the original writing is still legible under it, though in a pale and faded state.

The readings of this manuscript are said to agree in a remarkable manner with those of the Alexandrine.

It has one marginal reading, which deserves particular notice, because it shows more clearly perhaps, than any other instance, the manner in which a false reading has crept into the text, so as to get firmly established. It is a passage in the fifth Chapter of John, in which the Evangelist gives an account of an infirm man by our Saviour at the pool of Bethesda.

In our received text, the account states, that at this pool was collected together a 'great multitude of infirm persons, of lame, blind, withered, *waiting for the moving of the water. For at a certain season, an angel went down into the pool, and troubled the water; whosoever therefore went in first after the troubling of the water was made well, whatever disease he had.* And a certain man was there, who had an infirmity thirty and eight years, &c.'

This passage, (so much of it as is printed in italics) has been the cause of no small perplexity to commentators, and different hypotheses have been assumed, in order to find a meaning to this passage, which should relieve the Evangelist from the imputation of giving a sanction to the strange popular [illegible] seems to imply.

It has accordingly been supposed by some, that the pool was a small medicinal spring flowing only at particular times, and then into a bath capable of containing only one person at a time. Its healing qualities might be real, yet exaggerated, and mingled with popular superstitions.

Others have thought, that this pool was the place, in which the victims for sacrifice were washed; that it derived its healing power from the blood of the victims; that the *certain time* of its efficacy was that of the great festivals, when the prodigious number of the victims might entirely change the state of the water; its activity was increased by putting it in motion; the person employed to do this, as it was preparatory to those stepping into it, who were waiting to receive the benefit of its healing virtues, might with propriety be called *angelos*, as it is well known, that this term was not appropriated by the Jews, nor was it by the Evangelists, to celestial messengers, a superior order of beings. John the Baptist was called the *angelos*, very properly translated messenger, who went before the Messiah. We read of Peter's angel or messenger, in the Acts of the Apostles; and the angels of the churches mentioned in the Revelations are well understood to be christian ministers.

But, if it can be shown to a very high degree of probability, that the passage which involves the difficulty is really no part of the sacred text, all such ingenious modes of explanation will be rendered unnecessary; and of this a few facts, that may be stated, and the opinions of distinguished criticks grounded upon them, may furnish sufficient data for the reader to make up his judgement.

That its genuineness, then, is in a high degree doubtful, we see was the opinion of Griesbach; since the mark he has set againt it, in his corrected text of the New-Testament, is that, which he uses to indicate, that it is suffered to remain in the text on the lowest allowable degree of evidence; and that it would not be taken into the text upon the same evidence were it not already there. And it was decidedly rejected by Semler, Michaelis, and Herbert Marsh, as an undoubted interpolation.

The grounds of this decision, and of the doubts of Griesbach were, that the passage is not found in either of the two oldest manuscripts extant, the Cambridge and the Vatican. In the Codex Ephrem, of which I have just given some account, and which was perhaps nearly a century after the others, it is found, not in the text, but in margin, inserted there by the copyist probably, as a tradition explanatory of the text. In manuscripts of a somewhat later period, it is found taken from the margin into the text, but with an asterisk or obelus set against it, as a passage of not unquestioned authority. In copies of a still later period it stands in the text, without any mark or diminution.

In this instance we have the means of tracing the several steps by which in the course of two or three centuries, a spurious passage has got itself so firmly seated in the text, that Griesbach has not ventured to eject it; first appearing merely as an explanatory note in the margin, without any pretension to a place in the text; and the older copies, as far as we know all of them, being wholly without it; then taken into the text by the errour of the transcriber, but with a mark against it to express his doubt whether it belonged there; then lastly in subsequent copies the mark of suspicion taken off, and the passage appearing as an undoubted part of the genuine text.

Other passages in the New Testament, it is not improbable, may owe their present existence in the printed editions to the same cause. And there is always reason to suspect that it may be the case, if they are absent from the oldest manuscripts, though contained in all those of modern date.

One passage, it is now well known, has found its way into the received text, and has maintained its standing there for three centuries, upon less authority even than this. The text stands not only wholly destitute of the authority of *ancient* manuscripts, but almost equally so of *modern*. 'Of all the Greek manuscripts of the catholic Epistles, now extant, of which more than a hundred have been quoted by name, *the passage has been discovered in one only*, the codex *Montfortianus, which is neither of sufficient antiquity, nor of sufficient integrity to be entitled to a voice in a question of sacred criticism.*'*

With only the testimony of this fact on the subject, is it too much to say, that no text in the New Testament, resting on no better authority than this, and with nothing else to recommend it, should have been suffered so long to retain its usurped place?

* Butler's Horæ Biblicæ.

FAMILY RELIGION.

The following excellent remarks are from Dr Doddridge's "*Plain and Serious Address, to the Master of a Family.*"

SIR—You may easily apprehend, that the many interruptions to which personal visits are liable, make it difficult for ministers to find a convenient time, in which they may apply themselves suitably and, at least, if they resolve to do it, it will necessarily make progress through large congregations very slow. I therefore take this method of visiting you while alone, and of addressing you on the very important subject of family Religion. For your own sake, and the sake of those dearest to you, I entreat you to give me a calm attentive hearing. And I would particularly desire, that if it be by any means practicable, (as with a little contrivance and resolution I hope it may,) you would secure one hour on the morning of the Lord's day after you receive it, not merely to run over this letter in a cursory manner, but deliberately to weigh and consider it, and to come to some determination, as in the sight of God, that you will, or that you will not, comply with the petition which it brings; if I may not rather say with the demand which in his name it makes upon you.

As I purpose to deliver it to every master of a family under my stated care, or to every mistress where there is no master, (that no offence of any kind may be taken, which it is in my power to prevent,) I know it will come to many, who have long been exemplary for their diligence and zeal in the duties I am recommending; to many, whom their own experience hath instructed in the pleasures and advantages which flow from them; an experience, which will enforce them more effectually than any thing which it is possible for me to say.—Such will, I hope, by what they read, be confirmed in pursuing the good resolution they have taken, and the good customs they have formed; and will also be excited more earnestly to endeavour to contribute towards introducing the like, into other families over which they have any influence, and especially into those which may branch out from their own, by the settlement of children or servants. In this view, as well as to awaken their thankfulness to divine grace, which hath inclined them to the discharge of their duty in so great, yet so frequently neglected, an article of it, I hope the heads of praying families will not peruse this letter in vain. But it is intended as an address to those, who have hitherto lived in the omission of it: And if there were but one such master of a family under my care, I would gladly submit to the labour in which I am now engaged for his sake alone. To such therefore, I now turn myself; and O that divine grace might engage every one of such a character to hear me with attention, and might enforce upon his conscience the weight of reasons, the evidence of which the lowest may receive, and to which it is impossible that the highest should find any thing solid to object!

O my dear friend, whoever you are, (for I know no one under my care to whom I may not address that appellation) give me leave to tell you plainly, that while I write this I have that awakning scripture in my view; *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.* Jer. x. 25. I appeal to you as a man of ordinary sense and understanding (as it needs no more,) which is not a heathen family, which is not quite ignorant of the living and true God, will call upon his name. Well may it then pain my heart, to think that there should be a professedly Christian family, whom this dreadful character suits. Well may it pain my heart, to think of the divine fury, which may be poured out on the heads and on the members of it: And well may it make me desirous, to do my utmost to secure you and yours from every appearance, from every possibility of such danger. Excuse the earnestness with which I may address you. I really fear, lest, while you delay, the fire of the divine displeasure should fall upon you: And as I adore the patience of God in having thus long suspended the storm, I am anxious about every hour's delay, lest it should fall the heavier.

I will, therefore, as plainly and seriously as I can, endeavour to convince you of your duty, if, peradventure, you are not already secretly convinced of it; as truly I believe, most, who neglect it, under the regular administration of gospel ordinances, are. I will then touch on a few of those objections, which have been pleaded to excuse, in some degree so shamefull an omission. And this will naturally lead me to conclude with a few hints, which may serve by way of direction, for the proper introduction and discharge of the services to which I am endeavoring to engage you.

I mean not to handle the subject at large, which would afford abundant matter for a considerable volume; as, indeed, several volumes have been written upon it, by divines of different denominations, who, however various in other opinions, agree here; as what intelligent Christians can disagree? But I mean to suggest a few plain things, which, it is evident, you have not sufficiently considered, and which, if duly weighed, may, by the blessing of God, answer my present purpose.

Now the arguments I shall propose will be such, that if you will not regard them, little is to be hoped from any other: for surely the mind of man can discover none of greater and more universal importance; though I readily acknowledge, that many others might enforce them with greater energy and address. Yet if the desire, the most earnest desire of succeed- they will not be wanting here. And I would fain speak, as one who considers, how much the glory of God, how much of your own happiness, and that of your dear children, for time and eternity, depends on the success of what I am now to lay before you.

What I desire and entreat of you, is, that you would honour and acknowledge God in your families, by calling them together every day, to hear some part of his word read to them, to offer for a few minutes at least, your united confessions, prayers and praises to him. And is this a cause, that should need to be pleaded at large by a great variety of united motives? Truly the petition seems so reasonable, and a compliance with it from one who has not quite renounced religion, might seem so natural, that one would think the bare proposing it might suffice. Yet experience tells us, it is much otherwise. This letter will come into the hands of some, who, though they maintain a public profession of religion, have been again and again exhorted to it in vain, and that, perhaps, for succeeding years. I might say a great deal to upbraid such, and especially, on account of this neglect; but I rather choose to entreat to the future performance of the duty; humbly hoping, that, criminal as former negligence has been, a gracious God will mercifully forgive it, to those who repent and desire to reform.

And O that I could engage you to this, by representing in the plainest, kindest, and most affectionate manner, the reasonableness and advantage of this duty! For if it be reasonable, if it be evidently advantageous, there are numberless general precepts of scripture, which must comprehend and enforce it, if it were less immediately supported than it is by particular passages: which yet, as I shall presently shew, do many of them strongly recommend it to us.

Consider, Sir, for I address myself to every person, seriously consider *the apparent reasonableness of family religion.* Must not your consciences presently tell you, it is fit that persons who receive so many mercies together, should acknowledge them together? Can you in your own mind be satisfied; that you and your nearest relatives should pay no homage to that God, who hath set you in your family, and who hath given to you, and to the several members of it, so many domestic enjoyments? Your Creator and theirs, your preserver and theirs, your daily benefactor and theirs? Can it be right, if you have any sense of these things, each of you in your own hearts, that the sense of them should be concealed and smothered there, and that you should never join in your grateful acknowledgments to him! Can you imagine it reasonable, that when you have constant dependence upon him for so many mercies, without the concurrence of which, your family would be a scene of misery, you should never present yourselves together in his presence, to ask them at his hand. Upon what principles is public worship to be recommended and urged, if not by such as have their proportionable weight here?

Indeed the force of these considerations hath not only been known and acknowledged by the people of God in all ages; we have not only *Noah* and *Abraham*, *Joshua* and *David*, *Job* and *Daniel*, each under a much darker dispensation than ours, as examples of it; but we may venture to say that wherever there has been a profession of any kind of religion, it has been brought into private houses as well as public temples.—The poor *heathens*, as we certainly know from the remaining monuments of them, had their *Lares* and their *Penates*, which were household images, some of them in private chapels, and others about the common hearth, where the family used to worship them by frequent prayers and sacrifices. And the *brass*, and *wood*, and *stone*, of which they consisted shall (as it were) *cry out against you*, rise up against you and condemn you, if while you call yourselves the worshippers of the one living and eternal God, and boast in the revelation you have received by his prophets and by his son, you presume to omit an homage, which the stupid worshippers of such vanities as these failed not to present to them, while they called them their gods. Be persuaded then, I beseech you, to be consistent in your conduct. Either give up all pretences to religion, or maintain a steady and uniform regard to it, at home as well as abroad, in the family as well as in the closet, or at church,

But the reasonablness, of this duty, and the obligations which bind you in conscience to the practice of it, will farther appear, if you consider the many advantages, which will, by the divine blessing, attend a proper discharge of it. And here I would more particularly represent the good influence, which family devotions are likely to have upon the young persons committed to your care, upon your own hearts; and upon the advancement of a general reformation and the propagation of religion to those that are yet unborn.

Consider in the first place, what is most obvious, the happy influence which the duty I am recommending might have upon the young members of your family, the *children* and *servants* committed to your care. For I now consider you, as a parent and a master. *The father of a family*, is a phrase, that comprehends both these relations; and, with great propriety, as humanity obliges us to endeavour to take a paternal view, with of all under our roof. And indeed, ably, in the flower of life, for that is the age which is commonly spent in service; and you should recollect how possible it is, that this may be, if rightly improved, the best opportunity their whole life may afford them for learning religion, and being brought under the power of it. If your servants are already instructed in it, by being brought up in families where these duties have been maintained; let them not, if they should finally miscarry, have cause to impute it to you, and to testify before God in the day of their condemnation, "That it was under your roof that they learnt the neglect and forgetfulness of God, and of all that their pious parents, perhaps, in a much inferior station of life to you, had in earlier days been attempting to teach them; to teach them in moments taken from labor, or from repose almost necessary for their subsistence."

On the other hand, if they come to you quite ignorant of religion, (as if they come from prayerless families, it is very probable that they do,) have compassion upon them, I entreat you, and endeavor to give them those advantages which they never yet had; and, which it is too probable, as things are generally managed, they never will have, if you will not afford them. But I would especially, if I might be allowed to borrow the pathetic words of *Job*,* *entreat you by the children of your own body.* I would now as it were present them all before you, and beseech you by all the bowels of parental affection, (which I have myself so strongly felt,) that to all the other tokens of tenderness and love, you would not refuse to add this, without which many of the rest may be worse than in vain.

Give me leave to plead with you, as the instruments of introducing them into being.—Consider, that the world, into which you have been the means of bringing them, is a place in which they are surrounded with many temptations, and in which, as they advance in life, they must expect many more; so that in plain terms, it is on the whole much to be feared, that they will perish in their ignorance and forgetfulness of God, if they do not learn from you to love and serve him. For how can it be expected that they should learn this at all, if you give them no advantages for receiving and practising the lesson at home?

And let me further urge and entreat you to remember that these dear children, whose tender age, and, perhaps, amiable forms and dispositions, might attract the affection and solicitude of strangers, are committed to your especial and immediate care by God their creator. And he has made them thus dependent upon you and others that have, in their infancy and childhood, the care of them, that there to judge whether this do not strongly imply that it may be taken for granted every family,

* Job xix 17.

might be hereafter a better opportunity o forming their minds, and of influencing them to a right temper and conduct. And can this by any means be effectually done, if you do not at proper times call them together, to attend to the instructions of the word of God, and to join in solemn prayers and supplications to him? At least is it possible, it should be done any other way with equal advantage, if this be not added to the rest.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 17, 1824.

RELIGIOUS INTELLIGENCE.

PENOBSCOT INDIANS. The last number of the Christian Mirror, (Portland) contains an interesting statement respecting the Penobscot Tribe of Indians. It appears that this tribe make the Island of "Indian Old Town," in the Penobscot river, their principal place of resort. Their chief business is fishing hunting, and basket-making; and from these employments, together with a yearly stipend from Government, they derive their chief means of subsistence, as they keep no cattle, and do but little in agriculture. The tribe consists of between 60 and 70 families. The whole number of individuals is about 340. So far as this tribe have any religion, they are Roman Catholics. They are however, both as regards moral and mental improvement, very low and degraded.

In 1823 a society was formed, called "The Society for the Benefit of the Penobscot Indians. Under the patronage of this Society a school has been established among them during the summer past. The statement from which we draw these facts was made by Mr Field, the instructor of this school. He informs us that the tribe generally wish to have a school permanently established among them, and he thinks, that if a school-house were erected, and a school supported, that there would probably be as many as an *hundred* constant pupils. The U. S. government has offered two-thirds enough to erect a house; the sum now wanting for this purpose, (and without which the sum offered by the U. S. Government cannot be used) is $200. The capacity of the scholars for improvement is said to be equal to, if not greater than that of the same number of children in any of our English schools. It is proposed to erect a school-house early in the spring, and to resume the school which is now suspended for the winter.

These sons of the forest certainly seem to have claims upon us as a moral and christian people. They are moral and accountable beings, and by so much as we lend our aid, and assist in raising them in the scale of existence, and of preparing them for a purer and more elevated happiness, by so much are we workers together with God in his purposes of benevolence, and by so much are we instrumental, in promoting the highest ends of the divine government.

PUBLIC WORSHIP. It is not to be doubted that religious instruction of the sabbath is the result of the public worship, there the morals of the people soon become corrupted, and the good order and peace of society impaired, if not destroyed. It is stated in an article lately published in one of the Eastern papers that there are upwards of *five hundred* families on or near the Penobscot river, who are destitute of the privileges of public worship and religious instruction. This is probably but a small portion of the population in the state of Maine, who are in a similar situation, in respect to religious privileges. The whole frontiers of the state present an aspect in many respects like that exhibited on the higher parts of the Penobscot, and its branches. Let us not be too ready to censure the people thus situated, as negligent of their spiritual interests. They are, generally, enterprising and well-disposed people, but too thinly settled, and too poor to support public worship. They are very commendably struggling for the support of their families, and to this end, in settling down on the very borders of civilization have made many sacrifices, and have foregone many privileges which were dear to them. They reach out the hand of entreaty for sympathy and aid from those who are blessed with wealth, and with the privileges of improved society, and stated religious worship and instruction. It is for the aid of such people that our domestic missionary societies are established. It is that it may minister to the wants of such that the *Evangelical Missionary Society* solicits the countenance and support of christian benevolence.

FREEWILL BAPTISTS. The whole body of this denomination of Christians is called the "CONNEXION." In this Connexion, there are in the United States seven Yearly Meetings, viz. two in Maine, and one in each of the states of N. Hampshire, Vermont, N. York, Pennsylvania, and Ohio. There are also nineteen Quarterly meetings, two hundred and twenty-two churches, and one hundred and eighty-seven ordained elders.

The freewill Baptists encourage females as preachers. In a late Freewill Baptist publication we find the following statement relative to the proceedings of one of the Quarterly Meetings in Rhode-Island.

"Sister Susan Humes has the approbation of this Elders' Conference for the public improvement of her gift."

This practice we disapprove, as we do also the general practice of the Connexion, of admitting men to the exercise of the ministry whose theological attainments are of a very limited and inferior order. We hope and trust, however, that they are improving in this respect; and we shall be induced to think the influence of this order of christians on the community, on the whole, favourable, so long as they continue to inculcate, in their preaching and in their publications, the following sentiment, which we find in the Christian Reformer, the publication to which we just now alluded.

"Vain men may value themselves upon their speculative knowledge, right opinions, and true and orthodox belief, separate from the practice of virtue and righteousness; but as sure as the gospel is true, no belief whatever shall finally be of any advantage to men, any otherwise than only so far as it corrects their practices, hinders them from being workers of iniquity, and makes them like unto God."

ERRATUM. On the first page of this paper, after the second line on the third column, (ending "needs no more," &c.) two lines are wanting. In correcting the proofs they were by mistake placed at the bottom of the fourth column. The reader will perceive, therefore, that in reading the last column of the first page, he must connect the last line but two, with the first line on the second page.

ORIGINAL COMMUNICATIONS.

The Sketch of the history of the first Church in Salem, to which we alluded in our last, is necessarily deferred till our next. We find that in the small article on the subject, which we copied from the Telegraph of last week, we were led into an error, in the omission of one of the names. The following communication with which we have been obligingly favoured will furnish a correction of the error:—

MR REED,—The account of Salem ministers, copied in your last paper from the Boston Telegraph, is erroneous. I will thank you to publish in your next the following more minute and correct list.

N. B. O. stands for ordained; D. for died; Dis. for dismissed; H. U. was graduated in Harvard University.

1 Samuel Skelton,	O. 6 Aug. 1629. D. 2 Aug. 1634.
2 Francis Higginson,	O. 6 Aug. 1629. D. 15 Mar. *1630
3 Roger Williams,	1634 Banished 1635. D. 1682.
4 Hugh Peters,	21 Dec. 1636. Dis. 1641.
5 Edward Norris,	O. 18 Mar. 1640. D. 10 Apr. 1659.
6 John Higginson,	O. Aug. 1660, D. 9 Dec. 1708. Æt. 93.
7 Nicholas Noyes,	O. 14 Nov. 1683. D. 13 Dec. 1717. Æt. 69.
8 George Curwin,	O. 19 May, 1714. D. 23 Nov. 1717. Æt. 35.
9 Samuel Fisk,	O. 8 Oct. 1718. dis. 1735 D. 7 Apr. 1770. Æt. 81.
10 John Sparhawk.	O. 6 Dec. 1736. D. 30 Apr. 1755. Æt. 42.
11 Thomas Barnard,	I. 17 Sep. 1755. D. 15. Aug. 1776. Æt. 62.
12 Asa Dunbar,	O. 22 July, 1772. dis. 1779. D. 1788.
13 John Prince	O. 10 Nov. 1779.
14. Charles W. Upham,	O. 8 Dec 1824.

The six first ministers were born and educated in England. Their eight successors were educated in Harvard University.

The Rev. Nicholas Noyes, son of the Rev. James Noyes, of Newbury, H. U. 1667.

The Rev. [illegible], of Braintree, H. U. 1708.

The Rev. John Sparhawk, of Bristol, R.I. H. U. 1731.

The Rev. Thomas Barnard, son of the minister of Andover, H. U. 1732, and was ordained, in Newbury, 31 Jan. 1739.

The Rev. Asa Dunbar, of Bridgewater, H. U. 1767.

The Rev John Prince, L.L.D. of Boston, H. U. 1776.

The Rev. Charles W. Upham, of Annapolis, Nov. Sco. H. U. 1821.

* See Bentley's description of Salem, Histor. Coll. Vol. vi. p. 244. O. S.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

(*Concluded from our Last.*)

You remark, in reference to the Unitarian and Trinitarian systems, that "an *innocent* race of men would need no atonement, no justification through another, &c.—A *guilty* ruined race need all the truths which the orthodox scheme includes." To that Unitarianism which supposes men "*innocent*," or even but *partially* alienated from God; or which rejects the atonement and righteousness of the Son of God, and the regenerating and sanctifying influence of the Holy Spirit; I am as much opposed as my Trinitarian brethren. But whether a "*guilty, ruined race*," do not need *more* truth than "the orthodox scheme includes" deserves the serious consideration of all its advocates. After having examined that scheme between twenty and thirty years, with the scriptures of truth, and I hope with some dependence on the spirit of truth, I am constrained to believe that it does *not* include such an atonement, as "*a guilty, ruined race need*," nor such an atonement as the scriptures represent. If, however, I am wrong, I wish to be convinced; and whether right or wrong, I desire further instruction. Does not atonement or ground of reconciliation, consist in the *real* humiliation, sufferings, and obedience unto death of the Mediator? Is not this atonement, according to the orthodox scheme, accomplished by the *humanity* of Jesus Christ? If so, is not the idea of the atonement being *infinite* because of the union of the divine and human natures a mere illusion? Was not the *divinty* of the Son of God *entirely exempted* from suffering? Must not his divine nature be received as that *very God* to whom the mediatorial sacrifice was offered, and *distinct* from his *mediatorial* character? Certainly, the supreme God is he, *between* whom and sinful men, the holy Saviour mediated. The Lamb who was slain, according to this scheme, was only a holy *man*. But can such an atonement be adequate to honor the divine Law, to exhibit the exceeding sinfulness of sin, and the divine displeasure against it, or to declare the righteousness of God in the remission of it, so that he may be just and the justifier of him which believeth in Jesus? My present view of the atonement is vastly different from this. I conceive that the scriptures of truth represent the unspeakable love of God towards man, to consist in the gift of that very Word or Son, to *really* suffer and die for us, who was with the Father, and enjoyed glory with him before the world was; being the brightness of his glory and the express image of his person. And though I cannot fully conceive of him who is "the image of the invisible God," I can conceive that the dignity and moral excellence and perfections of the *real suffering mediator*, may more exceed the aggregate divinity and excellence of all other created intelligences, than that aggregate exceeds the dignity and excellence of a single holy man. Consequently, my present views of the glory of the atonement, the excellence of the Law, the evil of sin, and the greatness of God's love in the gift of his Son to die for us, are exalted above my former trinitarian views in the same proportion; for although I formerly supposed that the two natures were united, I never conceived of the divine nature as suffering.

But you ask, "can a *created* or *derived* being bring me back to God, and maintain his rights also?" Let the divine testimony answer this important question, and let all our systems fall before it. "The Lord is *well pleased* for his righteousness' sake; He will magnify the law and make it honorable." Isa. xlii. 21. In the context we are informed who this is. "Who is blind but my *servant?* or deaf as my *messenger* that I sent? Who is blind as he that is perfect, and blind as the Lord's *servant?* Seeing many things, but thou observest not; opening the ears but he hearest not. The Lord is well pleased for his righteousness' sake," &c. Now the question is; is the *servant* and *messenger* of Jehovah, whom *he has sent* a "*created or derived being*," or is he *another* uncreated and underived Jehovah, besides him who sent him? Or does Jehovah *send himself?* Is he his *own servant* and *messenger?* Nor are we left entirely to our own reason to determine this question, though it would seem, that if reason would serve us in any case, it might in this. But an inspired Apostle informs us Col's. i. 15. that the Son of God, in his highest nature, even when God made the world by him, was "the *first born* of every *creature;*" and in Rev. iii. 14, "The beginning of the creation of God." I say with you, my respected brother, "I must believe not according to my own judgment, but as the holy scriptures teach;" or rather, my judgment shall be determined by that pure standard.

But so correct and harmonious is the "orthodox scheme" in your view, that you observe, "if I admit one principle of the orthodox faith, it prepares me to admit all the others. If I *reject* one I shall ever be dissatisfied with my creed till I reject them all." Should you, my dear Sir, be obliged to reject one of those principles, you would be able to judge more *experimentally* on this point. Here I and others have testimony on the subject. *We* have rejected one of those principles, for a considerable time, and yet we firmly believe by the grace of God, more principles of the orthodox faith, than many who are very zealous for the doctrine of the Trinity, or the supreme deity of Christ. That many "who have abandoned the belief of the essential deity of Christ, have soon abandoned, one by one, all other leading principles of the orthodox," we fully believe; nor does it surprise us, when we consider how many are educated in that faith, whose religion consists only in speculative opinions and the form of godliness. It is to be expected that such will abandon, perhaps one by one, their profession of faith in those doctrines which are so humiliating to the proud heart, and so offensive to the carnal mind of the unrenewed sinner. But if there is such a necessary connexion between *all* the principles of the "orthodox schemes;" if it is so harmonious and perfect in *all* its parts as you seem to imagine, how will you account for the fact, that there have been, and still are, large bodies of professing Christians; who, while they zealously contend for the doctrine of Christ's supreme deity, are no less zealous in their opposition to the doctrines of election, special calling by the invincible grace of God, the sovereignty of that grace, the certain final salvation of all true saints; and the decrees of God as controuling all actions and events; all which are principles of the orthodox faith?

Permit me to ask, what connexion is there between these propositions? God is holy wise and good. God exists in three persons. Man is wholly sinful and ruined. The Mediator *between* God and man, is the eternal God himself? If indeed we suppose that the everlasting God has actually died on the Cross; that such an event was possible and necessary, there is a connexion between man's salvation, and the supreme deity of the propitiatory sacrifice. But if so, to *whom* was the sacrifice offered? I admit indeed a connexion between the salvation of lost man, and the supreme deity of the Saviour; for the scriptures clearly teach, that the "only true God" is "*our Saviour*," and that he saves us "*through Jesus Christ our Saviour.*"—Titus 3, 4 to 6, &c. &c.

If it is because you "take the *obvious* sense" of the word of the Lord, that you believe in a personal distinction of the Godhead, and in the self-existence of Jesus Christ, permit me to ask, where do you find such passages in the oracles of God? Whether it is he who believes there is one God, *the Father, Son, and holy Spirit;* or he who believes "there is one God, *the Father*," he who believes that Christ is the *self-existent* Jehovah, or he who believes that he is "the only *begotten* Son of God," that receives the divine testimony in its most "*obvious* sense," I seriously submit to your candid determination.

May the holy spirit of truth dispel all our darkness, and guide us "till we all come in the unity of the faith, and of the knowledge of the son of God into a perfect man." Then shall we know that the Son will "be subject unto him that hath put all things under him that God may be all in all." G.

MR REED—I have often thought there was a beneficial moral effect arising from residence in the country, which is unfelt amid the bustle of the city. There is a voice in the rock and the mountain, in the rushing tempest and the evening gale, in the calm of retirement, and the silence of the grove, which passes unheard and unheeded amid the business of the world.

It strips death of some of its terrors, when we see him robed in the covering with which poetry and feeling have combined to deck him; when instead of the cold damp tomb, crowded with perished and perishing generations, we see the friends we have loved stretched beneath the green sod, wet with the morning dews, and strewed with flowers which wither there, like the hearts that lie beneath them.

In the country, the grave assumes a more sacred character than in the city. The society of the living mourns the absence of the dead. The blank caused by the death of those we are accustomed but to see, gives awful notice that another name is blotted from the catalogue of man—a fearful warning that we also should be ready, when our own shall be known no longer. In the city the grave can hardly be called the "house of silence." The bustle and business which surround it, take from those solemn feelings with which in the country we are accustomed to approach the habitations of the dead. We may indeed as we hastily pass, observe that the grave is open; but we have learned too deeply to "rejoice with the rejoicing", to stop to "weep with those who weep." Some lips indeed are drinking of the cup of bitterness, but no drop has been mingled with ours. The mildew has fallen at a distance, and we know not and heed not what hearts or what hopes are blighted, so our own still bloom on.

In the country it is not so. The village church-yard usually stands apart. It is approached but in the hour of affliction, and the associations that therefore gather around our hearts, consecrate the spot, and make it holy ground. In the city, we look coldly over the armies of the dead, as over the myriads of the living; for it is only here and there that some kindred feeling kindles within us, and the awakening spirit feels that it still has communion with both. But in the country every grave has its history. The life and character of the dead, is chronicled in the memory of the living. Here a mother had blessed her child and gone, and left only the sad legacy of that blessing and her tears—there a husband had mourned over a wife, till the fountains of his tears were dry,.. and with a broken heart [illegible] Here hope had cheered the soul; but the destroyer came, and it lay low—there love had blighted his vows, and the angel of death had sealed them. And yet there is a stern consolation in the reflection that the blighted affections we weep are placed beyond the reach of chance or change. Death's is a sacred seal, and the love that bears his impress, bears a stamp that shall endure through interminable years. On what was unchanged, he writes unchangible.—No clashing interests can alter, no little misunderstanding can cool, no rival can rifle the love on which is stamped the cold but sacred impress of death.

"The love where Death has set his seal,
Nor time can chill, nor rival steal,
Nor falsehood disavow."

There is perhaps no one circumstance which tends more to inspire feelings of solemnity, than the deep silence which in the country pervades the abodes of death. In the city, the "houses of the dead" are necessarily surrounded by the dwellings and business of the living; in the country it is too sacred ground to be thus approached. There is a soothing serenity pervading it, which is beautifully adapted to the place. The calm tranquillity which reigns there, seems well to fit it for that deep repose, "where the weary may be at rest."

There is nothing on earth so sacred as the graves of those we love. As we stand around the consecrated spot, how do our hearts yearn towards the love that binds our affections to the grave! How do our spirits burn within us at the recollection of ties, that have bound us to hearts now still and cold! How fondly do we treasure the parting look, the half formed accent, the silence, more eloquent than words—how busy memory clings to these wrecks of life, and gathers every relic of the past, and treasures even its bitterness and tears! Every unkind word, every harsh thought, every little pique and jealousy, oh! at that moment, in how terrible array do they rise against us! How is the heart wrung at the thought, that we should ever for a moment have suffered those we have lost, to doubt the sincerity of our love; or have forced a sigh from the bosom, which has leaned on ours for repose.

We have learned to live only when we come to die. And it is the business of philosophy to anticipate the lesson, and teach at first that which we must learn at last. And it is not for ourselves that death is terrible, but when the friends that are dearest are dropping from our side, and the feet of those we love "stumble on the dark mountains," then we *feel* that death is robed in terrors, that the grave has indeed a sting—then we stand as it were alone upon the shores of life, left upon its barren sands by the wave that has swept "lover and friend" from our side, and buried our companions in the darkness of the boundless and immeasurable ocean. T.

EIGHTEENTH CONGRESS.

The day appointed for the opening of the second session of the Eighteenth Congress, was Monday the 6th inst. On that day the two houses assembled, and entered on the transaction of business.

IN SENATE.

Monday, Dec. 6. The Vice-President being absent, Mr. Gaillard, president pro tempore, took the chair; and the roll being called over, *thirty-five* members were found to be present.

A committee was appointed jointly with a committee of the House of Representatives to wait on the President, and inform him that the two Houses were ready to receive any communication he might have to make.

The usual orders for appointing the standing committees, &c. were adopted.

Tuesday, Dec. 7. Arrangements were made for a respectful reception of General Lafayette. A statement was made of the amount of disbursements from the *contingent fund*, during the past year.

A resolution was passed for the appointment of a committee who, jointly with a committee from the House, should attend to the purchase of books, maps, &c. for the use of the two Houses of Congress. A private memorial was presented, read, and ordered to lie on the table.

A written Message was received from the President of the United States. Three thousand copies of the Message, and fifteen hundred copies of the accompanying documents were ordered to be printed for the use of the Senate.

The Senate resolved to meet at 12 o'clock till otherwise ordered.

Wednesday Dec. 8. It was agreed that the arrangements for the reception of Gen. Lafayette should be, that he be introduced by the committee appointed for that purpose, and that the members receive him standing.

Some further resolutions were adopted. A joint Library Committee was appointed.

Thursday, Dec. 9. A bill was introduced by Mr. Johnson, of Kent'y, to abolish imprisonment for debt. It passed to a second reading.

On motion of Mr. Barbour, it was agreed that when the Senate adjourn, it adjourn to Monday.

Introduction of Gen. Lafayette.—At 1 o'clock Gen. Lafayette was introduced to the Senate; he was received by the members standing, and a seat appointed him on the right hand of the chair. Soon after his introduction, the Senate adjourned for the purpose of having an opportunity of paying their personal and individual respects to the General.

HOUSE OF REPRESENTATIVES.

Monday, Dec. 6. The House was called to order at 12 o'clock, by Mr Clay, the Speaker. The roll being called, *one hundred* and *eighty* members were found to be present. A communication was made to the Senate informing them that the House was ready to proceed to business. The joint committee for waiting on the President, was appointed.

It was resolved that two chaplains, of different denominations, be elected, one for each House who should interchange weekly. John Oswald Dunn was chosen Sergeant-at-Arms.

The House was informed by Mr Taylor of the joint Committee that the President would make a communication in writing.

Tuesday, Dec. 7. A written Message was received from the President. After the reading of the Message, *six thousand* copies of it, and of the accompanying documents were ordered to be printed.

Some business of inferior moment was transacted and the House adjourned.

Wednesday, Dec. 8. The usual standing Committees were appointed.

The President's Message was assigned to various committees according to to the bearing of its different parts. The part of the Message which relates to Piracy was referred to the Committee on *Foreign Affairs*. To this assignment of it Mr Webster at first objected, thinking it better that this subject be committed to a special committee; but on hearing that it would probably occupy the early attention of the Committee and of Congress, he acquiesced.

The Memorial of the Mayor and city authorities of Boston respecting the preservation of the islands in Boston harbour, was referred to the Committee of Commerce.

It was agreed by a joint Committee on the subject from both Houses, that each House determine for itself respecting the marks of respect to be shown to Gen. La Fayette.

The following resolutions on the subject were unanimously passed in the House:—

"*Resolved*, That the congratulations of this House be publicly given to General LA FAYETTE on his arrival in the United States, in compliance with the wishes of Congress, and that he be assured of the gratitude and deep respect which the House entertains for his signal and illustrious services in the Revolution, and the pleasure it feels in being able to welcome him, after an absence of so many years, to the theatre of his early labors and early renown.

"*Resolved*, That for this purpose, General La Fayette be invited by a Committee to attend the House on Friday next, at one o'clock; that he be introduced by the Committee, and received by the members standing, uncovered, and addressed by the Speaker in behalf of the House, in pursuance of the foregoing resolution."

Thursday Dec. 9. Various select committees were announced, one of which was "on the suppression of the Slave Trade," and another, "on the services and sacrifices of Gen. La Fayette."

A bill was reported by the chairman of the committee of ways and means, for "making partial appropriations for the year 1824." This bill was subsequently *passed* and sent to the Senate for concurrence.

Some private memorials were laid before the House.

On motion of Mr. Fuller of Mass. a resolution was passed relative to further measures for the suppression of piracy.

The House proceeded to ballot for a chaplain. After two unsuccessful ballotings Rev. Reuben Post was chosen, having 100 votes.

Leave of absence for one week was granted to Mr. Webster.

Friday, Dec. 10. The members of the Senate were invited into the Chamber of the Representatives, on the reception of General Lafayette. At 1 o'clock, according to previous arrangement Gen. Lafayette appeared attended by a committee of twenty four members of the House of Representatives. On the entrance, the members of the House rose and remained standing uncovered. The Speaker then addressed the General in behalf of the House, in the following eloquent strain, adorned by those graces of Oratory for which he is distinguished:—

"GENERAL: The House of Representatives of the United States, impelled alike by its own feelings and by those of the whole American People, could not have assigned to me a more gratifying duty than that of being its organ to present to you cordial congratulations upon the occasion of your recent arrival in the United States, in compliance with the wishes of Congress, and to assure you of the very high satisfaction which your presence affords on this early theatre of your glory and renown. Although but few of the members who compose this body shared with you in the War of our Revolution, all have a knowledge, from impartial history, or from faithful tradition, of the perils, the sufferings, and the sacrifices, which you voluntarily encountered, and the signal services, in America, and in Europe, which you performed for an infant, a distant, and an alien people; and all feel and own the very great extent of the obligations under which you have placed our country.—But the relations in which you have ever stood to the United States, interesting and important as they have been, do not constitute the only motive of the respect and admiration which this House entertains for you. Your consistency of character, your uniform devotion to regulated liberty, in all the vicissitudes of a long and ardous life, also commands its highest admiration. During all the recent convulsions of Europe, amidst, as after the dispersion of, every political storm, the people of the United States have ever beheld you true to your old principles, firm and erect, cheering and animating, with your well-known voice, the votaries of Liberty, its faithful and fearless champion, ready to shed the last drop of that blood which, here, you so freely and nobly spilt in the same holy cause.

"The vain wish has been sometimes indulged, that Providence would allow the Patriot, after death, to return to his country, and to contemplate the intermediate changes which had taken place—to view the forests felled, the cities built, the mountains levelled, the canals cut, the highways constructed, the progress of the arts, the advancement of learning, and the increase of population. General, your present visit to the United States is the realization of the consoling object of that wish. You are in the midst of posterity! Every where you must have been struck with the great changes, physical and moral, which have occurred since you left us. Even this very city, bearing a venerated name, alike endeared to you and to us, has since emerged from the forest which then covered its site. In one respect, you behold us unaltered, and that is, in the sentiment of continued devotion to liberty, and of ardent affection and profound gratitude to your departed friend, the father of his country, and to your illustrious associates, in the field and in the Cabinet, for multiplied blessings which surround us, and for the very privilege of addressing you, which I now exercise. This sentiment, now fondly cherished by more than ten millions of people, will be transmitted, with unabated vigor, down the tide of time, through the countless millions who are destined to inhabit this Continent, to their latest posterity."

To which General Lafayette replied, says one of the Washington papers, "in a tone in which energy of character and sensibility of feeling were most interestingly blended," to the following effect:—

"*Mr Speaker, and Gentlemen of the House of Representatives*:

"While the People of the United States and their honorable Representatives in Congress have designed to make choice of me, one of the American vetrons, to signify in his person their esteem for our joint services and their attachment to the principles for which we have had the honor to fight and bleed, I am proud and happy to share those extraordinary favors with my dear Revolutionary companions—yet, it would be, on my part, uncandid and ungrateful not to acknowledge my personal share in those testimonies of kindness, as they excite in my breast emotions which no words could adequately express.

"My obligations to the united States, sir, far exceed any merit I might claim. They date from the time when I have had the happiness to be adopted as a young soldier, a favoured son of America. They have been continued to me during almost half a century of constant affection and confidence, and now, sir, thanks to your most gratifying invitation, I find myself greeted by a series of welcomes, one hour of which would more than compensate for the public exertions and sufferings of a whole life.

"The approbation of the American people and their Representatives, for my conduct during the vicissitudes of the European Revolution, is the highest reward I could receive.—Well may I stand "firm and erect," when in their names, and by you, Mr Speaker, I am declared to have, in every instance, been faithful to those American principles of Liberty, equality, and true social order, the devotion to which, as it has been from my earliest youth, so it shall continue to be to my latest breath.

"You have been pleased, Mr. Speaker, to allude to the particular felicity of my situation, when, after so long an absence, I am called to witness the immense improvements, the admirable communications, the prodigious creations of which we find an example in this City, whose name itself is a venerated Palladium; in a word, all the grandeur and prosperity of these happy United States, which, at the same time they nobly secure the complete assertion of American independence, reflect on every part of the world the light of a far superior political civilization.

"What better pledge can be given of a persevering national love of liberty, when those blessings are evidently the result of a virtuous resistance to oppression, and of institutions founded on the rights of man and the Republican principle of self-government. No, Mr. Speaker, posterity has not begun for me—since, in the sons of my companions and friends, I find the same public feelings, and, permit me to add, the same feelings in my behalf, which I have had the happiness to experience in their fathers.

"Sir, I have been allowed, forty years ago, before a Committee of a Congress of thirteen States, to express the fond wishes of an American heart. On this day I have the honor, and enjoy the delight, to congratulate the Representatives of the Union, so vastly enlarged, on the realization of those wishes, even beyond every human expectation, and upon the almost infinite prospects we can with certainty anticipate.

"Permit me, Mr. Speaker and Gentlemen of the House of Representatives, to join, to the expression of those sentiments, a tribute of my lively gratitude, affectionate devotion, and profound respect."

GENERAL INTELLIGENCE.

SLAVERY ABOLISHED IN MEXICO. It is with much satisfaction that we copy the following decrees of the "Sovereign General Constituent Congress of the Mexican United States," relative to the abolition of Slavery. It furnishes evidence of a spirit of justice and humanity, which every philanthropist must rejoice to see existing in this young government.

We trust it will not be long before older governments will take lessons from the Mexicans on this subject, and do what they can to retreive the reputation they have forfeited by the too ready consent to the extension and perpetuation of this glaring disgrace not merely to a *Christian* but to a *civilized* community.

It is decreed

1. The commerce and traffic of slaves, under whatever nation or flag, is forever prohibited in the territories of the Mexican United States.

2. The slaves that may be introduced against the tenor of the above article, shall become free by the fact of touching the Mexican territory.

3. Every and each vessel, be they national or foreign, in which slaves are transported to the Mexican territory, shall be immediately confiscated, together with the remainder of their cargoes, and the owner and purchaser, the captain and pilot, will suffer ten years imprisonment.

MEXICAN REPUBLIC. The National Journal contains a translation of the new Federal Constitution of the United Mexican States. It has many of the features of the Federal Constitution of the United States; but differs from it in a most essential one: it proclaims, that "The religion of the Mexican nation is, and shall be perpetually, the Apostolic Roman Catholic.—The nation protect it by wise and just laws, and *prohibits the exercise of every other*. The Territory comprises the ci-devant Viceroyalty of New Spain. The Captaincy General of Yucatan, the Commandaries General of the Iterior Provinces of the East and West and Upper and Lower California. There are 19 States and five Territories in the repulic.

LANDING OF THE FATHERS. The trustees of the Pilgrim Society in Plymouth, have given general notice, that the anniversary of the Landing of the Fathers will be celebrated in that town, on Wednesday next, the 22d inst; on which occasion an address will be delivered by Professor Edward Everett. The "Feast of Shells" will be in Pilgrim Hall.

The Legislature of Georgia has passed an act to alter the mode of electing the Governor of the State, by vesting the right immediately in the people. Gov. Troup has signed the act, which is consequently in force for the next election. The mode of choosing this officer was heretofore by the Legislature.

A recent census in Alabama shews an increase of 70,000 in the population of that State since 1820; the population then was 127,901. At the same ratio of increase the State will contain in 1830 more than 300 thousand souls.

The French government derives an annual revenue of nearly four millions of franks from the Public Coach establishment. Nearly 300 coaches with accommodations for more than 3000 persons leave Paris every day in the week.

It being now reduced to a certainty that the final selection of the next President will be made by the House of Representatives, we are happy to learn from Washington, that the best and most truly patriotic feelings prevail in that body in relation to the discharge of that important duty. We learn by the best informed politicians at Washington the balance of probabilities is now considered to be, that Mr Adams will be selected for the high station. His pre-eminent qualifications, so well known to the members of Congress, added to his very decided support by the people throughout the Union point to him, as the next President. The ballot will take place in the house early in February next. *Patriot.*

SUPPRESSION OF PIRACY. At a very full and respectable meeting of the Merchants of this city, held by adjournment at Merchants' Hall, the Hon. William Gray in the chair, for the purpose of adopting suitable measures to interest the attention of Congress in the suppression of the piratical hordes which infest the shores of the Islands of Cuba and Porto Rico, and whose alarming depredations call so emphatically for prompt and decided measures, a Committee of five Gentlemen was appointed to prepare a Memorial on the subject to be submitted to their fellow-citizens for their signatures, and to be transmitted to the Representative of this District to be laid before Congress.

The following gentlemen compose the Committee: Hon. William Gray, Hon. Thomas H. Perkins, Francis J. Oliver Esq., William Sturgis, Esq. and Zebedee Cook, jun. Esq.

It was then voted, That a committee of five be raised to memorialize Congress on the expediency of amending the Laws relative to the wilfully destroying of ships or vessels upon the high seas, so as to answer the purposes intended.

The following gentlemen were then chosen:—Samuel A. Wells, Esq. Hon. Francis C. Gray, Francis J. Oliver, Esq. Thomas Motley, Esq. and Joseph Balch, Esq.

ZEBEDEE COOK, Jr. *Sec'ry.*

NEW ENGLAND FARMER. This valuable paper, devoted to Agriculture and Domestic Economy, is edited by Thomas G. Fessenden, Esq. and published by Mr John B. Russell, Roger's Buildings, Congress street, Boston. This paper is deserving of success, and when it is properly known will undoubtedly command it.—The following extract shows the estimate in which it is held by our most intelligent agriculturalists:—

At a meeting of the Trustees of the Massachusetts Society for Promoting Agriculture.

Voted, that in the opinion of this Board, the weekly paper, entitled the New-England Farmer, from the able manner in which it is conductedd, is calculated to be highly useful to the farming interest and deserving a more extensive patronage than it has hitherto received; we therefore cheerfully offer this expression of the approbation of the Board, and of a hope that there will be found a willingness in the public to increase the subscription so far as to enable the publisher to continue his paper, and thus secure permanently to farmers, this valuable vehicle of agricultural information, which we think the best of the kind with which we are acquainted."

A copy from the records,

BENJ. GUILD, *Assist. Rec. Sec.*

The number of deaths in Boston, during the week ending December 11th, from the Health Office returns was *thirty-nine.*

MARRIED,

In this city, on Thursday evening, by the Rev. Mr Ware, Mr Samuel A. Allen to Miss Abagail C. Burbeck.

In Brewster. by the Rev. John Simpins, Mr Joseph H. Sears to Miss Olive Bangs.

DIED,

In this city, on Friday evening, Catherine Elliot, youngest daughter of Benjamin Guild, Esq. aged nearly 2 1-2 years.

In Cambridge, (Lechmere Point) widow Jerusha Swain, aged 67, formerly of Nantucket.

In Roxbury, on Saturday evening, Mr Samuel Gore, aged 50.

In Medford, on Firday evening, Miss Mary Hall, aged 28 years.

In Framingham, 6th inst. Lieut. Joshua Trowbridge, aged 69.

In Walpole, Mr Benjamin Wild, son of Dr. Jonathan W. aged 34.

In Barnstable, Mrs. Temperence Phinney, wife of Timothy P. Esq. aged 76.

In Brookline, Miss Mary Heath, aged 20 years, daughter of Mr Ebenezer H.

The subject of this brief notice possessed no very remarkable traits to call forth the sympathy of those who were without the limits of her acquaintance; but to the family circle and her particular friends, she was greatly endeared by the kindness of her disposiition, the gentleness of her manners, and the uniform equanimity of her mind; and it is to them we would offer this feeble tribute, as they only can estimate her worth. At a period of life when hope is full of its promises, and expectation encourages the consumation of earthly enjoyment, she was habitually thoughtful and discreet, though cheerful and pleasant, possessing a proper sense of the uncertainty of this world's pursuits and realizing the importance of a preparation for those scenes which await the departed spirit. She, therefore, early made profession of a belief in the truths made known in the Gospel, and a solemn engagement so to discipline herself as to meet the acceptance of a righeous judge. The general purity of her life, testified the sincerity of her profession and the earnestness of her endeavours. She was much beloved at home, and was an example of those estimable virtues, which render woman lovely in the domestic walks of life. Her end was calm and peaceful, and we trust her spirit now rests in that abode, where there is neither sorrow nor distress, but where there are pleasures forever more.

THE BADGE.

IN THE PRESS, and will be published on Saturday, at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORY GIRL," &c.

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and and conduct towards every one around them.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

Dec. 4.

ROBINSON'S SERMONS.

JUST PUBLISHED, by Cummings, Hilliard, & Co. "Seventeen Discourses on several Texts of Scripture; addressed to Christian Assemblies, in villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson."

For sale also at the Counting Room of the Christian Register. Nov. 19.

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 16.

FOR sale at this office, the following valuable work neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

POETRY.

THE CITIES OF THE PLAIN.

The following is an extract from a Poem, the subject of which is the destruction of Sodom, and Gomorrah, published in the last number of the New Monthly Magazine:—

O! when that realm, like one wide furnace burn'd,
And wall and column, in the flame o'erturn'd,
Melted like drossy ore, and seethed, and broke
In billowy flame and jets of wreathing smoke,
That with commotion Heaven's high arch divide,
Rolling their volumes dense from side to side
And reddening earth's dark canopy—where then
Lay there a refuge for unhappy men,
Who heard not, thought not, till the moment came,
Of the dire ravage of that flood of flame;—
Who scarcely saw, ere life was scorched away,
The wave that on them closed eternally!
Some, while asleep, were chark'd beneath the tide,
With unclosed eyes, and without pain they died—
And some there were that waking from a dream
Of hell, knew at the sight its angry gleam
In their own hemisphere—yet hardly knew
Ere they had breathed its air, that hotter grew
And shrivelled their parch'd lungs, and from their veins
Drank dry the life-blood—scarce their fever'd pains
They felt and they were dead—a wrinkled scroll
They blackened first, then round and round them roll
The fierce red surges, and they disappear
As fuel flung within a furnace clear.
No shriek was ever heard,—they had no space
For suffering's utterance, scarcely had the face
Time to express its death hue, ere it lay
Dissolved or borne on bubling fires away.
Thus myriads in a mighty mass expire
Molten with street and dwelling quench'd in fire!
A liquid chaos blending men and things,
Altars and people, palaces and kings—
A universe of ruin! schemes of ill
And crime were dead, and vain desires were still;
And thoughts of virtue, if such thought were there,
And hope with fairy face, and wan despair.
And thousand building joys and high desires,
And youth and age, the children and the sires.
Like a volcano springs the smoke to heaven,
In eddying whirls by raging fire-storms driven,
Bearing a crowd of souls to judgement sent,
And longer woes and keener punishment.

Within a marble turret's ponderous wall
A monument of strength, massy and tall,
A few lone inmates marked the livid hail
Descend upon their city—they grew pale,
And closed their iron doors, it would not then,
Vainly they hoped, dissever them from men!
A mother and her infant son were there;
He was her treasure even in despair;
She all forgot but him; and when the fire
Began t' ascend, and higher climb and higher,
She mounted step by step from the fierce heat
That burn'd the very air;—at last her feet
Could mount no more, and then she sat her down
Near a slim loophole, thoughtles of the town
And aught but her dear burthen—higher still
The blazing tide rose awfully, until
Life could be life no longer, and to die
Was her allotment; yet her tearless eye
Lay on her writhing child that gasp'd in pain
Of its hot suffocation—gasp'd in vain,
And perish'd;—but a moment's space alone
The parent lived, for soon the solid stone
Glow'd like an oven, yet it had no power
T' abate her love in that love-trying hour,
But to her death of agony she past,
With the dry corpse clasp'd in convulsion fast
With both her arms; and as she lay, her trunk
Scath'd up and curl'd, and to a mummy shrunk
And redden'd as a cinder, while the tower,
Calcined to dust before th' element's power,
Fell on the lake of flame that lash'd its base,
Nor left one relic of its resting-place!

LIFE OF IGNATIUS LOYOLA

(*Continued.*)

Having effected this important measure, the General next turned his attention to the formation of a code of regulations for the government of the Society. The mode he adopted in writing his constitutions, was of the most patient and pains-taking kind. He first examined every article, and set down all the reasons for and against its adoption: and having exactly weighed them on each side, and spent some time in prayer, he chose or rejected the article according to the strength or weakness of such reasons. Upon one occasion, when after ten days consideration, he had made up his mind on one article, he still continued to meditate upon it for thirty days together.

As these constitutions must have considerable influence in determining the character of the founder, we think it necessary to give a brief account of the most striking parts of them. He commences by pointing out the object of the order, which was not only the cultivation and salvation of their own souls, but those of their neighbours; and proceeds to consider the two different forms of life, the contemplative and active.—In the first he includes mental prayer, the examination of conscience, the reading of the Scriptures, spiritual retirement, &c.; and in the second, every thing that might contribute to the perfection of their neighbors,—preaching, catechising, missions among christians and infidels, maintaining controversies against hereticks, the direction of conscience, the instruction of youth, visiting prisons, &c. He then proceeds to the principal qualities essential to obtain admission into the society, such as good nature, fair talents, a vigorous constitution, a well made person, an engaging carriage; and although rank or fortunes are not to be considered, when destitute of these qualities, he recommends them not to be overlooked when they are united to them. The strictest and most minute scrutiny is enjoined into the connections and character of the candidate, as, for example, whether he was born in lawful wedlock, what was the situation of his family, whether he was an only son, and had any engagement of marriage, or otherwise. The founder also prescribed a narrow examination of his disposition; and to render that examination more perfect, the candidate is interrogated with the greatest freedom by the Superior, who is directed to observe the most profound secrecy on the subject. If after these preliminary steps, the candidate is judged worthy of admission, he is asked whether he be willing to be admonished by the Superior of all his faults; and whether he himself be willing to inform him in the spirit of charity, of the faults of others when required. These interrogations being satisfactorily answered, the novice enters upon the spiritual exercises, and assumes the ordinary habit of the Society. During the novitiate, which lasts two years, the novice does not study at all, except learning something every day by heart, in order to cultivate the memory. So that the first two years are exclusively devoted to piety and charity; in short, to the acquisition of solid virtue, more especially humility and self-denial. The third year the novice entered upon the study of human learning, which in due course, embraced all that rendered man learned and accomplished, not even omitting the higher graces of exterior behaviour; but, at the same time, regulating their application in such a manner, as to preserve their constitution in full health and vigour. Remembering the impediments which his own exercises of charity, his ill-timed devotion, and voluntary poverty had caused to his progress in learning, he directed that the students should not be employed abroad, that the time of their prayers should be limited, and that the colleges of the society should have foundations. But considering that study and speculation might abate the religious fervour of the novice, he appointed another year of novitiate, in which he should devote himself to the exercises of a spiritual life, without the least regard to human learning.

This constituted the first degree of the society, under the title of Scholars Approved. The second degree is, the Spiritual Coadjutors, who make all the vows, except the special vow of obedience, with respect to missions; and the third, the Fathers professed. In order to preserve the purity and utility of the society, the General reserved the power of dismissing such persons as were either dissolute, or caused dissention, or contrived any thing against the Order. He also directed that such as were, through idleness, wholly useless, or had essential impediments, (but not corporal infirmities only) should be discarded. And for this purpose, although the Scholars Approved are bound to the society, and the use, but not the right, of their property taken away, they, as well as the Spiritual Coadjutors, shall have dispensations from their vows, and their property be punctually restored to them. In order to avoid singularity, and to gain his disciples admission into all ranks of society, he did not prescribe any uniformity of habit; but ordained that it should be decent, and according to the usage of the country in which they lived, so that it were not contrary to religious poverty: and on the same principle of giving full effect to his establishment, determined not to command any austerities, leaving it to every one, to act in that matter as his health and employment would permit. With respect to the Fathers Professed, who constitute the essential part of the society, he obliged them never to seek any superiority in the society, and to maintain an exact observance of evangelical poverty; not permitting the professed houses to have any revenues, although he allowed the novitiates and colleges to enjoy them; and he also prohibited them, not only from seeking, directly or indirectly, any ecclesiastical dignities, and from soliciting any offices, but from accepting them without the command of the head of the church.

We now come to the General of the society, whose authority he directed (influenced probably by his early notions of military discipline) should be absolute, and for life; two provisions equally desirable for the purpose of carrying into effect great enterprises. He was invested with the power of making Provincials, Superiors of professed houses, and novitiates; and that the General might be perfectly acquainted with the state of the society, and be enabled to select proper instruments for his design, the Superiors were obliged to send him, once a year, an account of those under their charge; and every three years, a catalogue of the ages of every person in the province, with account of his talents, and his progress in learning and virtue, but whenever a member of the society was about to be admitted to his degree or elected to a superiorship, an extraordinary report was made; and, that the information might be such as the General could rely upon, it was made by three different persons, who had no communication with each other.

In describing the qualities necessary for a General, Ignatius is said to have undesignedly drawn his own character. To the General were assigned, as his co-adjutors, five assistants, bearing the name of their respective countries, men of experience and application, chosen by a general congregation of the whole society;—their office was to assist him in his charge and in some measure to observe his conduct, so that if he deviated from his duty, they had the power of calling a general congregation, to depose him; or, if the evil would not admit of delay, they had power to depose him themselves, having peviously by letter obtained the suffrages of the provinces. Besides this, the General, as have all the superiors, has near him a discreet person, chosen by the society, whose business it is to admonish him of any fault he may commit, but with all possible respect and moderation. Ignatius also established a variety of other rules to preserve the union, obedience, and dependence of the society; and that the provincials and rectors might have frequent and ready communication with him, and that every one might address him when he pleased, he ordered that the General should have a fixed habitation, and that his ordinary residence should be at Rome.

French Prisons. The desolate situation of prisoners in France, previous to trial, is such as humanity cannot help lamenting. Complaints are made that their treatment is, in some respects more severe than under the ancient regimen. Correctional offences are considered as crimes, and faults that small fines would duly punish, through the defects of the law and misbehaviour of the judges, are visited with imprisonment, prolonged too much by far. To extort confession, the term of confinement is often extended to five years. The same previous to trial, is, sometimes, more than a year; and in general for several months. The vote of one judge that accuses, is more valid than those of all the others. No direct regular responsibility attaches to ministerial agents that exercise the right of attestation, and this right is exerted, by a greater number of public functionaries than formerly. There is no distinction of treatment, in prison, between persons innocent and culpable. These, remarks by one of the most celebrated of the French writers, Count Lanjuinais, of the Institute, are not so peculiarly applicable to the French Police, but that, in their general character they effect the legal regimen of another nation and people, justly accounted the most enlightened in Europe. *Monthly Magazine.*

The Rev. Mr Gallaudet, principal of the Asylum for Deaf and Dumb, at Hartford, has lately visited Concord, N. H. with some of the pupils of the Institution. The following account of the exercises of one of the pupils before the Legislature, is abridged from the New-Hampshire Patriot, for the N. H. Repository. The pupil's name is Loring, from Boston.

"Mr Gallaudet proceeded to show that not only ideas might be communicated to the Deaf and Dumb, but that they might understand the meaning of the words used.

Words were given which he was desired to connect with others in sentences. The first was "Lexington, Ms." he added, "is celebrated as the place where the first battle was fought in the American revolution." The second word was *revolution*. He wrote, "an extraordinary revolution happened in France after the execution of Louis XVI." He was asked the meaning of the word *extraordinary*, and answered "uncommon, unexampled." He was desired to write a sentence in which the word should be introduced, and wrote—Wallace possessed *extraordinary* strength and courage. He was asked, who was Wallace? *A.* He was a Scot, who lived in the thirteenth century, and was eminent for his intrepidity, magnanimity, and patriotism. *Q.* What was the fate of Wallace? *A.* He was betrayed by one of his friends into the hands of Edward I. made a prisoner and sent to London, where he was hung and quartered. *Q.* What was the character of Lady Jane Gray? *A.* She was uncommonly beautiful, intelligent, learned and virtuous. *Q.* What is your idea about eternity? *A.* Eternity is, existing from no begining nor to an end. *Q.* Who is eternal? *A.* God only. *Q.* What is accountability? *A.* Accountability is, that a being must give an account of his conduct to God. *Q.* What is the character of God? *A.* God is perfectly good, holy and just, and is infinitely powerful and wise. *Q.* What is that which is most conducive to the happiness of men? *A.* Benevolence is that which conduces best to the happiness of men. *Q.* What is benevolence? *A.* It is that love which one feels towards all men. *Q.* What is taste? *A.* Taste is that delicate faculty by which one perceives the beauties or defects of any thing either in nature or in art. *Q.* What is the character of Thomas Brown, of Henniker, who has been 2 1-2 years at the Asylum, and what proficiency has he made? *A.* Brown is a very well behaved and docile youth. He has made rapid improvement in his studies, and has a strong thirst for knowledge. *Q.* What do you mean by *thirst*, as you now have used it? *A.* It is a strong desire. *Q.* What ideas of God and futurity had you previous to your entering the Asylum? *A.* I had not any idea of either, before I came to the Asylum. *Q.* What idea had you of the relation between parent and child before you went to the Asylum? *A.* I had scarcely any. *Q.* What is an idea? *A.* It is a likeness which we form in the mind, of any thing that we have seen. *Q.* What idea have you of the sense of hearing. *A.* None. *Q.* What idea have you of sound? *A.* None. *Q.* How do you know there is such a thing as noise? *A.* Others have told me so, and I feel the jar."

Of all passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is to watch the *success* of our enemy; its wages, to be *sure* of it.

From the Report of the M. S. Bible Soc. London.

THE BIBLE AMONG SEAMEN.

"I will buy one of your Bibles," said the master, "for example's sake, and to encourage the Society; for I have witnessed much good to result from the reading of the Scriptures, supplied by your Institution; it is one of the grandest ever formed for bettering the condition of sailors. Now they read their Bibles instead of employing their time in wickedness!—now they ask a blessing on the bounties of God's providence, instead of using oaths and curses!—now they spend their evenings in prayer and supplication to the God of all mercies, instead of revelling in drunkenness!—Indeed, the change is surprising. We have prayer on board twice on Sundays; and when I ship my men, they sign an agreement to forfeit two shillings for every oath they swear. The first time I put this law in force, I had 5*l* in one voyage to Lisbon; but seldom afterwards were they fined a shilling, as they had quite discontinued so bad a practice. The money so obtained was sent to the Bible Society."

Second Edition, with Plates.

THE

HISTORICAL READER,

Designed for the use of

SCHOOLS AND FAMILIES.

ON A NEW PLAN.

BY REV. J. L. BLAKE, A. M. S. H. S.

Contents—The Creation—Paradise—An Evening in Paradise—The Deluge—The Antediluvians—The World contemplated at a distance—The Tower of Babel—The Assyrians—The Ruins of Babylon—The Egyptians—The Egyptian Pyramids—The Falling Tower—The River Nile—Progress of Writing—The Trojan War—Battle of Thermopylæ—Socrates—The Social State—Battle of Marathon—Seneca—Patriotism—The Carthagenians—The Warrior's Wreath—Solomon's Temple—Revolt of the Ten Tribes—Julius Cæsar—and Pompey—Battle of Pharsalia—The World a Fleeting Show; Death of Cæsar; Catiline's Conspiracy; The Tears of Judah; Destruction of Jerusalem; Order of Nature: The Fall of Rome; Rise of Mahometanism; Empire of China; Charles V. Emperor of Germany; Mahomet; Feudal System; The Crusades; Chivalry; The Reformation; The Dungeon; Translation of the Bible; Patriots and Martyrs; The Order of Jesuits; Martyrs of Armorian; Morning Hymn; Seige of Calais; Uncertainty of the World; Massacre of Swedish Nobility; A Summer's Morn; Joan of Arc; Discovery of America; The Times of Old; Capture of Montezuma; Conquest of Mexico; Victory; William Wallace; The Exile; Robert Bruce; Death of Antony; Death of Cleopatra; The Captive Lady; Mary Queen of Scots; Fall of Jericho; Charles I. of England; The Ruins; Gun-Powder Treason; Disappointed Ambition; The aged Prisoner; Plymouth Colony; The Indian Princess; The World at Rest; Settlement of Rhode-Island; Settlement of Pennsylvania; Liberty; Capture of Mrs. Duston; New-England Witchcraft; General Oglethope; Benjamin Franklin; Destruction of Tea at Boston; First American Congress; Battle of Bunker's Hill; Burning of Charlestown; General Lyman; Excision of Wyeming; New-England; Tornado in Barbadoes; American Independence; French Bastile; The Wise Choice Abdallah and Sabat; The Land of Rest; The French Revolution; Silver and Gold; The Star in the East; Battle of Trafalgar; The Field of Battle; Human Slavery; Origin of African Slavery; The Negro's Complaint; William Tell; Battle of Erie; Surrender of Quebec; Alexander Selkirk; Bonaparte's Campaign in Russia; Burning of Moscow; The Kremlin of Moscow; Battle of New-Orleans; The Miseries of War; The Common Lot.

Boston, Nov. 11.

RECOMMENDATIONS.

The HISTORICAL READER has been sent to the Senior Classes of four Colleges, from each of which letters highly commendatory have been received. When it is considered that Students of College are much interested in the subject of education, and that a large proportion of them are instructors, recommendations from such a quarter are much to be relied upon. From the letters alluded to are the following remarks:—

"Without any pretensions to the office of critics we would simply remark, that in our opinion it is a work exceedingly well calculated to answer the purposes for which it was intended."

"We think the plan of the Historical Reader good; and the selection such as is too interesting to be easily forgotten, and too useful not to deserve remembrance."

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The following is an extract of a letter from the Rev. Stephen Farley, A. M. Preceptor of Atkinson Academy, N. H.

"I am highly pleased with the book.—Its plan and matter accorded, in an uncommon manner, with my ideas and wishes on the subject. It is for a reading book in our schools and academies, the very thing, which, in my mind, had been a desideratum. The work is well designed and executed. Historical matter, constituting the ground-work of reading lessons, is in my judgment peculiarly adapted to be useful. It is peculiarly interesting; it is more easily understood; its influence is to expand the mind; and its moral tendency, under the direction of an able and virtuous author, eminently salutary. I feel confident that the book will obtain patronage and be the means of much good. STEPHEN FARLEY."

Atkinson Academy, May 6, 1824.

The Hon. David L. Morril, Governor of New-Hampshire, says in speaking of the Historical Reader—"I hope it will be introduced into all our primary schools."

Simon Davis, Esq. of Thompson, Con. says, "The Historical Reader has not as yet been introduced into our common schools; but an effort will be made to do it, as in my opinion it is better than any other work that has come under my observation."

In a letter from the Hon. Levi Woodbury, L L. D. of Portsmouth, N. H. he says, "The Historical Reader has, in my opinion, advantages over the school books in common use for learning to read."

The following is an extract of a notice of the Historical Reader, published in the New-York Statesman, edited by Nathaniel H. Carter, Esq.

"Mr. Blake's object in the present compilation has been to furnish an instructive and amusing book, for the use of young persons, which may possess all the fascinations of romance and fiction, while it communicates important historical truths, and inculcates lessons of virtue, piety, and patriotism. With this view he has selected interesting portions of history, from the annals of all ages and all nations,—from the creation of the world down to the present time. Interspersed among these extracts, are concise and choice selections of poetry, calculated to inspire generous sentiments, and to improve the taste. At the end of each chapter are appended a few questions, designed to exercise the memory of the reader, and the convenience of the instructor.

"We have examined both the plan and the execution of this work with some attention, and are fully satisfied that it is a useful compilation, and may be advantageously introduced into schools and families. Its contents are well calculated to engage the attention of youth, and to form in their minds a relish for other portions of history, which are less interesting, but not the less necessary in connecting the chain of events. From these considerations it is hoped the Historical Reader will have a wide circulation and experience a liberal patronage."

Published by Isaac Hill, Concord, N. H.

Boston;—Printed by F. Y. Carlile.